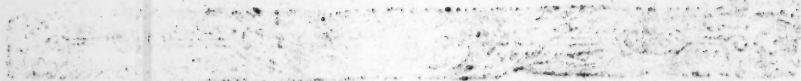


A
MEDITATION
ON
NECESSITY.

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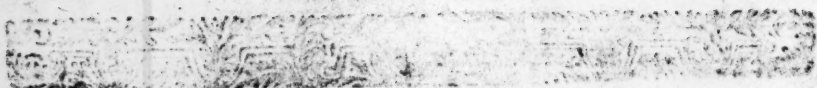
Economics



MEDITATION

OF

THE



A
MEDITATION
ON
NECESSITY.

Wherein is demonstrated,

The *NECESSITY* of our having a
WICKED and BLUNDERING Minister,
and of our being reduced to the last
Necessity, in order to our becoming
a *Great and Flourishing Nation*.

Very necessary to be Read in all private Fa-
milies, by all Persons of both Sexes, and
of all Ages, whether in *Necessity*, or not
in *Necessity*.

By the Author of *A Meditation on a Great Man*.

*For it's well known the Stomach full,
Has ever made the Poet dull.*

Epistle to Mr. T--- L--- at the
Golden A-----r in Cornhill.

L O N D O N :

Printed for A. MOORE, near *St. Paul's*.

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A
MEDITATION
ON
NECESSITY.



Editation is the pure Effect of *Meditating*; and a *Mediator* has his Thoughts bent upon the Subject on which he *meditates*. To *meditate* is confounded with the Verb to *ruminate*, which is deriv'd from the *Latin* Verb *ruminor*, to *chew the Cud*; and from hence comes the *English* Phrase of

B *chewing*

chewing the Cud of Understanding, which is the same Thing as to *meditate*.

Now I, who have seldom *any Thing* but the *Cud of Understanding* to chew upon, am often wrapp'd up in my own Thoughts; and having fix'd them upon a Point, am entirely abstracted from every other Idea.

A wise Man, like the Bee, which gathers Honey even from Weeds and baneful Herbs, takes Advantage of every Accident, of all Circumstances of Life; and by this Means makes himself easy under the very worst.

THE *Meditation* which I now lay before the World, serv'd me on *Thursday* last for *Breakfast, Dinner, and Supper*. As I had no Prospect of giving my *Body* any Refreshment, I was resolv'd to feed my *Mind*; which I remember'd had often *fasted* while my *Belly* *feasted*: I therefore began to reflect upon the Advantages arising both in *publick* and *private Life* from *Necessity*; and upon all those *Evils* which flow from *Plenty*.

I feated myself in my Wicker-Chair, and was immediately deaf to the Cries of an
empty

empty Stomach; and throwing myself into the Arms of *Philosophy*, look'd upon all without me as altogether unworthy my Attention, (though the *Rag-Man*, who has the Air of a *Philosopher*, casts many a wishful Look upon my Cloaths.) What, said I, is there *valuable*; what is there deserves our *Esteem* in *this Life*, *Wisdom* only excepted, which will guide us to its own Source? *Wisdom* is exempt from the Injuries of Time: All Things else are perishable; *Time* demolishes them. *Wisdom* alone triumphs over *him*: She gathers *Strength* by his Attacks; and that *Strength* increases with the Duration of the Combat. The most stately Palaces, rear'd to withstand the Force of this destructive Tyrant *Time*, fall beneath him. *Wisdom* alone, improved with Years, grows in proportion more able to resist his Efforts. *Wisdom's* a perpetual Feast, a steady Friend, an unerring Guide, and a never-failing Support: *She* is the Refuge of the Distress'd, and supplies our Wants by setting us above them: She makes us more happy than Princes, even while those who are Strangers to her Ways, despise and shun us.

WHILE I was thus meditating, my Thoughts presented to me *Wisdom*, introduced

duced by *Necessity*. She seem'd to have something in her Behaviour too *haughty* and *severe* : She was wrapp'd up in several Garments, one over another, of a very *dusky Hue*. But I had not long gaz'd upon her, when, to my great Surprize, her Robes fell off, one by one, and chang'd to a *dazzling white* as they dropp'd from her : At the same Time the Severity of her Face assum'd a most endearing Sweetness.

NECESSITY address'd herself to me in these Words : “ My Son, whom I have now
 “ long cherish'd, and whom I have never left
 “ from the Time some lucky Accidents
 “ made thee *mine*, I perceive that lately
 “ thou art grown uneasy in my Company,
 “ which I attribute to thy not being thoroughly acquainted with my Virtues.
 “ Wisdom shall let thee know me better ;
 “ and while *she* opens to thee the many
 “ Blessings I shower on Mankind, I will
 “ withdraw, and take with me my favourite
 “ Son *Hunger*, the faithful Companion of
 “ all thy Ways.”

“ And is it possible, said the lovely Dame,
 “ whom she left behind, that thou canst wish
 “ to cast *me* off ! or hast thou already deserted my Schools ! Wert thou not possi-
 “ ble”

“ fess’d by *Folly*, or hadst thou not at least
 “ given Ear to her Delusions, *Necessity* had
 “ never laid this Charge before me. Be-
 “ lieve me, Too-easy Man, that *Necessity* is,
 “ as she has said, productive of every Bless-
 “ ing? It is *she* who is the *Mother of In-*
 “ *vention*, who makes the most Indolent
 “ thoughtful, gives *Wit* to the *Stupid*,
 “ *Courage* to the *Coward*, *Strength* to the
 “ *Weak*, and *Diligence* to the *Idle*: It is
 “ *she* who makes the Drunkard sober, the
 “ Vicious chaste, the Atheist pious, and the
 “ Spendthrift frugal.

“ It is she who gives Eloquence to the
 “ Unlearn’d, and animates the Bashful; who
 “ makes the Glutton temperate, the Cruel
 “ humane, and the Haughty humble. In a
 “ word, besides all these Virtues, scarcely
 “ canst thou name a Discovery beneficial to
 “ Mankind, which is not owing to this ten-
 “ der *Mother of Arts and Sciences*.

“ Look abroad; read the Volume of the
 “ World, and thou wilt there remark how
 “ blind those Nations are who have ba-
 “ nish’d *Necessity*, the friendly Guardian of
 “ Mankind, and taken into their Bosoms
 “ *Plenty*, the *Bane of Virtue*, and Source
 “ of Ruin. To what canst thou attribute
 “ the

“ the Dearth of useful Knowledge in the
 “ *Portuguese*? to what the Indolence of
 “ the *Spanish* Nation, but to the Riches of
 “ their *Indies*; which having drove away
 “ *Necessity*, has introduced *Pride* and en-
 “ ervating *Ease*, and made these Nations the
 “ Bubbles to all others?

“ **NECESSITY** is a strong Fortrefs against
 “ Luxury, Stupidity, Negligence, Idle-
 “ ness, Pride, and Vanity. Necessity is a
 “ Dyke, which keeps them off; but if once
 “ that Dyke's broke down (to keep on
 “ the Metaphor,) an Inundation of Vice
 “ necessarily follows, and swallows every
 “ useful Art and Science, which are lost in
 “ the Deluge of the mix'd Waters of Pride
 “ and Indolence.

“ **WHAT** rais'd the Name of the *English*
 “ Nation in Ages past, but the Wisdom of
 “ those Princes, who understanding the Ad-
 “ vantages of *Necessity*, drein'd the Sub-
 “ ject, and by rendering them poor, made
 “ them *daring in War*, and *ingenious in*
 “ *Peace*. Who ever knew a Miser brave,
 “ or a Man wallowing in Riches, and gi-
 “ ven up to his Ease, studious and inven-
 “ tive?

“ LOOK

“ Look upon thy Country, and see how
 “ despicable a Figure she is (very soon)
 “ likely to make, by her first Minister’s
 “ indulging the Ignorance of the People,
 “ and mistaking the true Interest of the
 “ Nation; for he endeavours, by every
 “ Means, to make Trade still more flourish-
 “ ing, and thus to introduce greater
 “ Plenty, the infallible Way to drown, and
 “ entirely lose the warlike Genius of the
 “ *Britons*; nay, the *Plenty* for which
 “ they are now envied by the Ignorant,
 “ makes them already languish after Peace,
 “ (though with less Honour than they
 “ were us’d to give it,) that they may enjoy
 “ what they term the Blessings of the *pre-*
 “ *sent* Administration. I can’t join the E-
 “ pithet of *wise*, since such a Policy is
 “ manifestly destructive; and if the same
 “ Minister continues, and continues in the
 “ mistaken Road he now pursues, *Ne-*
 “ *cessity*, and every Virtue will fly be-
 “ fore the Face of Riches: *Idleness* will
 “ possess the People, and you must hire
 “ your necessitous Neighbours to till your
 “ Grounds, for the *English* will be too
 “ proud for Labour.

Do'st

“ Do'st thou not already see the Confe-
 “ quence of this Mistake in the Minister ?
 “ Are not Crimes grown *common* which
 “ were once unknown to, and heard by the
 “ *English* with Horror and Detestation, and
 “ which seem to gather Strength by Punish-
 “ ment ? To what can these heinous Crimes
 “ be attributed, but to the Idleness of these
 “ wretched Days of Affluence !

“ It is owing to your Administration
 “ that your *Trade* is in so *flourishing* a Con-
 “ dition, which has in a manner banish'd
 “ *Necessity*; and if Trade still increases,
 “ as it infallibly must, by the present Ma-
 “ nagement, to what a deplorable Condi-
 “ tion must these Kingdoms be brought, by
 “ the fatal Tenderness of that Great Man who
 “ presides in all the Councils ! As the politick
 “ and natural Body may aptly be compar'd
 “ with each other, so may we compare *pub-*
 “ *lick* with *private* Life ; and as in the latter,
 “ the indiscreet *Fondness* of a Mother proves
 “ the *Ruin* of the Child, so in the former,
 “ the too great Anxiety of a Minister to
 “ enrich his Country, and indulge the Peo-
 “ ple in their Ease, must be as pernicious
 “ to the publick Good, and banish Virtue
 “ from among you. For,

“ THE

“ THE Mind of Man is an active Prin-
 “ ciple; and Men are naturally more prone
 “ to Humour than to curb their Appetites;
 “ and when Time hangs upon their Hands,
 “ they will study only the Gratification of
 “ their Passions; and the Mind will ra-
 “ ther be plung’d in Vice, and bent on
 “ Mischief, than remain in a State of In-
 “ activity.

“ You have already Proofs of these Con-
 “ sequences of *Plenty* and *Ease*: You are
 “ like young Cattle in luxurious Pasture,
 “ and ready to gore each other out of meer
 “ Wantonness: You have intestine Divi-
 “ sions, invidious Distinctions, a Number
 “ of Schisms, and new Sects propagated
 “ among you; and a visible *Decay of Piety*
 “ is allow’d on all Hands: Can you charge
 “ these Misfortunes on any Thing but Ex-
 “ cess of *Idleness*? and does not your *Idle-*
 “ *ness* spring from your great *Plenty*?

“ HAD *Necessity* oblig’d each Man to
 “ look strictly into his own Affairs, and
 “ the Care of providing for *himself* and
 “ *Family* wholly employ’d his Thoughts,
 “ these Divisions, Feuds, and invidious
 “ Distinctions; these Schisms, which are
 C “ the

“ the Infants of Melancholy and idle Brains;
 “ could never have had Birth; and those
 “ who now carp at their Superiors, and
 “ canvass the Actions of their Governors,
 “ (for Mankind is never to be satisfied,)
 “ would have had their restless Thoughts
 “ busied in getting Bread, and avoiding a
 “ Gaol.

“ AFFLUENCE takes away the Efficacy
 “ of *Example*; or otherwise, that of the
 “ Great Man at the Helm of your Empire,
 “ would render you a People as amiable for
 “ your *Virtues*, as you are now conspicu-
 “ ous for your *Riches*.

“ DID not his Fondness for his Country
 “ blind him to its true Interest, he would
 “ shine the brightest, the most illustrious
 “ Character in History.

“ A severe Surgeon is *humane*, and per-
 “ forms the most desperate Cures; whereas
 “ a *tender-hearted Man* may be term'd *cruel*,
 “ for he kills his Patient, that he may'nt
 “ hurt him.

“ IT is the same Thing with a first Mi-
 “ nister: He must consult the *Good*, and
 “ not the *Humour* of the People; and he
 “ who

“ who is most attach'd to his *private*, and
 “ least zealous for the *publick* Interest, is
 “ in effect the *true Patriot*.

“ WISDOM will teach a Minister, who
 “ prefers the Character of a Nation to their
 “ Riches; to burden the People with ex-
 “ cessive Taxes; to give large Pensions to
 “ his Creatures; to sell *Trade* to neigh-
 “ bouring States; to ruin Manufactures by
 “ groundless Quarrels with the People who
 “ take them off; and by these Means drive
 “ the Workmen into Foreign Countries.
 “ Wisdom will direct him to keep up the
 “ martial Genius of the People, and involve
 “ them in Wars, though they paid the
 “ Charge on their own, and the Damage
 “ on the Side of the Enemy: She will ad-
 “ vise him to plunge them in Debt, which
 “ is so advantageous to the Publick, in a-
 “ wakening *Industry* to extricate themselves;
 “ that even in Time of Peace every
 “ wise Minister will endeavour to enhance
 “ the National Debt; and as he has no
 “ Opportunity by *real Wars*, he will put
 “ the Publick to the same Expence by
 “ Preparations against *pretended Invasions*;
 “ and by trafficking with the People them-
 “ selves, for their Votes to return Members
 “ proper to *push* the true Interest of the
 C 2 “ Country :

“ Country: I mean, by approving what-
 “ ever Measures the Ministers should think
 “ most conducive to the impoverishing of it.

“ You seem, by your Looks, surpriz’d
 “ to hear this from the Mouth of Wisdom
 “ herself; but your Wonder will cease be-
 “ fore I’ve done. I aver, that he whom the
 “ World calls a *true Patriot* is a *publick*
 “ *Curse*; and will maintain, by irrefragable
 “ Arguments, that the Minister who is
 “ generally styl’d a wicked one, nay, *in*
 “ *foro conscientia* is a wicked, corrupt, self-
 “ interested Man, is a real publick Bless-
 “ ing.

“ LET a Minister and his Creatures trans-
 “ fer the publick Treasure to their private
 “ Use; build Palaces, and make the Blood
 “ and Treasure of their Country subserv-
 “ vient to their Ambition: Let them en-
 “ gross all Posts of Honour and Profit to
 “ themselves; grant Employments to none
 “ but who will sell his Conscience for a
 “ Place; exclude and stigmatize Men of
 “ Merit as Fools and Madmen; let them
 “ by extraordinary and unprecedented Me-
 “ thods, by suborn’d Witnesses and corrupt
 “ Judges, inflict Pains and Penalties on
 “ such as they shall deem Obstacles to their
 “ Designs;

“ Designs, banish the Clear-sighted, and
 “ brow-beat the Honest; yet such a Minis-
 “ try would sow the Seeds of *Virtue* among
 “ you, which can only take root in *Neces-*
 “ *sity*, and spring up in *Honour* and *Re-*
 “ *putation*: Such would awaken in you
 “ the Remembrance of a God, and you
 “ would then seek his *Protection*, whose
 “ very *Being* you almost deny in *Prospe-*
 “ *rity*: Such would make you look into
 “ your *Lives*, to find the Source of your
 “ *Sufferings*: Such would rouse you to
 “ *Industry*, and make Arts and Sciences
 “ flourish, and new Inventions frequent:
 “ Such would cause a diligent Search into
 “ Nature, and push your Discoveries. In a
 “ word, such would make you a warlike
 “ Nation; for your People would rather
 “ enter into *Foreign Service*, by which they
 “ would gain *Experience*, than starve at
 “ Home.

“ BUT do not the *Romans* evince the
 “ great Advantage of *Poverty* over *Afflu-*
 “ *ence*? While this People was acquainted
 “ with *Necessity*, they were rich in *Virtue*;
 “ but when *Riches* had taken Possession of
 “ their *Hearts*, *Luxury* debas'd them as
 “ much as *Poverty* had render'd 'em glo-
 “ rious.

“ HAD

" HAD *Curius* preferr'd an *Equipage*,
 " or the wearing a *Silken Sash*, to his Pro-
 " bity, (the Effect of *Poverty*,) he had not
 " been contented with four Acres of Land,
 " he Quantity he distributed to every pri-
 " vate Man : He thought and said, *None*
 " ought to be a General, who could not be
 " content with a common Soldier's Share.
 " Neither would the same *Curius*, if he
 " had not known the Advantages of *Po-*
 " verty, have render'd his Name immortal,
 " by refusing the *Samnites* Gold, while
 " he was cooking a few Turnips for his
 " own Dinner.

" I HAVE quoted this Example of Mode-
 " ration, to prove that *Poverty* is the surest
 " Guide to *Honour* ; and I could bring you
 " Examples to evince, that it holds good
 " in *publick* States as well as in *private*
 " Persons.

" NECESSITY gave the *Franks* Possession
 " of *France* ; and *Alexander the Great*
 " understood the Virtues of *Necessity* so
 " well, that he gave away all he had, be-
 " fore he enter'd on the *Persian* Expedition ;
 " for he could have hoped no Success, had
 " he not put himself under her Protection.

" I

“ I allow it’s possible that a single Man
 “ may be *moderate* in an *easy Fortune*,
 “ and in the most *eminent Posts*, nay, *Eng-*
 “ *land* can now boast a *Curius* as to *Pro-*
 “ *bity*; and it is your peculiar Happiness
 “ to have this Day at the Helm, a Man
 “ whose *Example* is as bright as his *publick*
 “ *Zeal* is conspicuous: He has no View
 “ but that of raising the *British* Name;
 “ and errs in no Point of Wisdom, but pur-
 “ suing his Designs in an erroneous Me-
 “ thod, by the Introduction of *Ease* and
 “ *Plenty*. I think I have demonstrated
 “ this must tend to Ruin; and there is but
 “ one Way to prevent the destructive Con-
 “ sequence of such a Design, and that is,
 “ for the whole Nation to copy the *Probity*,
 “ *publick Spirit*, *O Economy*, *Prudence*,
 “ *Moderation*, and *Courage* of this *Great*
 “ *Man*. But I should not be *Wisdom*,
 “ could I hope so *general* a *Reform*; for
 “ Men are more ready to *admire* than *imi-*
 “ *tate* these glaring Virtues.

“ THE MODESTY of this *Great Man* is
 “ such, —————

HERE a Cobler making a Noise at my
 Chamber-Door, for Twopence for Heel-
 piecing

piecing a Pair of Shoes, about fix Months
 since, broke in upon my *Meditation*, Wis-
 dom disappear'd; for the Fellow put me
 in a Passion, by insisting a little too warm-
 ly upon *prompt Payment*; but *Necessity*
 stepp'd in, and pacify'd us both.

F I N I S.

